

has been. The Church Missionary Society has held its station at Peshawur for many years, and has recently established a medical mission at Bunnū, and put it under the care of Dr. T. L. Pennell. The peculiar advantage of this mission is that the place is regularly visited by merchants and hill men of the border tribes, among whom the greater part of the work is carried on. The number of patients is very large, and there has also been gathered a promising school attended by 250 boys. By the new treaty just concluded with the Ameer, the tribe most easily reached from Bunnū will be under British protection. The Scriptures and other Christian books have been translated, and it seems as if the time is approaching when an entrance into that country will be effected.

—A Baptist association in Burma is named after the place where Dr. Judson suffered his cruel imprisonment, from which he nearly died. The place is Oungpenla, or, as it is now spelled, Aungbinlè. The site of the death prison is now occupied by a Baptist mission school.

—The Bassein Christian Karens of Burma are running a sawmill and making a profit out of it. Last year they added \$4000 to the endowment of their normal and industrial institute.

China.—A writer in the *North China Herald* describes the process of manufacture of the mock money which is offered to the spirits instead of the sham paper money formerly used. They now manufacture mock dollars, which are put up in boxes of 100 each, the box being sold for about three and a half cents. The dollars are made of cardboard covered with tin beaten very thin, and stamped with a punching machine. Immense quantities of this mock money are sold, and the spirits are supposed to be cheated into believing that it is good money.

—A missionary tells the following

story: " 'I want to send home, among other curios, some idols that have been actually used in worship,' said a traveler we lately met in China. 'Can you help me in the matter?' 'Hardly, I fear,' was the reply. 'I never heard of priests or people selling such articles.' But next day, wending our way through the streets of the native city of Shanghai to our mission church, we bethought us to make inquiry, on our friend's behalf, at a shop where we had often stopped to survey the hideous deities of wood and plaster arrayed in the open window front, and to watch the manufacture of such images going on within. To our surprise, a good supply of second-hand images was produced for our inspection. 'How do you get these?' we asked. 'The people, when they are in want of food, bring them here to pawn.' "

—The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake, writes Rev. N. W. Brewster, in *Gospel in All Lands*. When the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people.

—In an article in the *Advance* Rev. Henry Kingman, of Tientsin, among the "closed doors," names the fact that almost all of the officials of the empire and the bulk of the better classes, if they have heard of it at all, fear and hate the Gospel, and because of their misapprehensions concerning its character; feel toward it, say, as respectable people in this country do toward Mormonism, with its abominations.

—At least in some parts of China the truth has been fairly well planted. For a missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community."